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ABSTRACT

The articles and background information in this publication will be useful to K-12 principals and teachers interested in starting a global education program. The material presented is drawn from a variety of sources, including "Principals," the journal of the National Association of Elementary School Principals, from which a number of articles included are reprinted. Goals and objectives in global education are discussed and outlined. The need for a global perspective on citizenship is presented. What research says about where to teach global education is examined. For example, research strongly suggests that schools should begin emphasizing a global perspective during the elementary school years. Also, recent research asserts that the period from age 7 to 12 is optimal both for education directed toward attitudinal objectives and for openness about the world. One article answers some commonly asked questions about global education--e.g. How can I tell if what we're doing now is global education?, and Doesn't global education mean increased costs? Position statements on global education from educational organizations are provided in another article. The publication concludes with a bibliography of resource materials in global education. (RM)

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Getting Started in Global Education

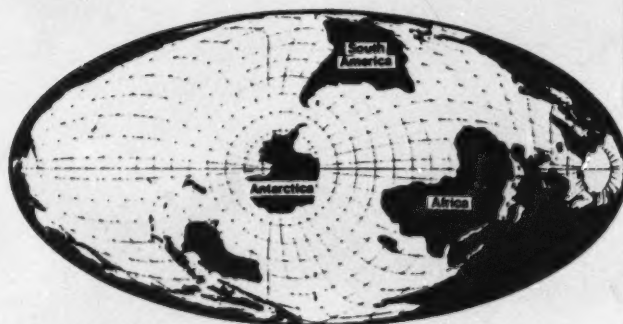
A Primer for Principals and Teachers

H. Thomas Collins and Sally Banks Zakariya

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Why Global Education?

H. Thomas Collins and Sally Banks Zakariya

"As children, we learn we are part of a family, part of a state, part of a nation. We learn to be Americans, as we no doubt should. But we need to understand, too, that there is more to us than that.

Because nations, cultures, and people are not isolated from each other and have functioned interdependently for centuries, it is high time we approached learning about them as participants in, and shapers of, a larger human culture—a culture of which 'American,' like 'Kenyan' or 'Japanese,' is but one part."

Winston E. Turner
Former Director of
Professional Activities
National Association of
Elementary School Principals

Teachers and principals may react with understandable skepticism to the notion of adding global education to what already seems an overburdened school curriculum. Yet few educators would deny that a central goal of schooling is to prepare children for the future; to prepare them to cope intelligently and compassionately with the challenges of adulthood. We cannot know what life will hold in store for the children in our schools today. But if there is one thing about the future of which we can be certain, it is this: what happens in any one corner of the globe will increasingly affect, and be affected by, peoples and events elsewhere.

We live, like it or not, in an era of global interdependence. Nations rely on one another for raw materials, foodstuffs, consumer items, energy sources, technology, and the know-how to produce and use all of these—the tangible goods and services, in other words, that add up to international commerce. But we are equally, though perhaps less tangibly, dependent on one another for knowledge, for power, for protection, and for appreciation of the great diversity of peoples and customs that are all part of our world.

A Clock Is Ticking

The study of the world community and the interdependence of its peoples

and its systems—global education—is not a new idea. Nor is the need for global education new, but that need is growing, as reflection on the daily headlines will show. The following account, from the August 27, 1979, *Washington Post*, leaves little doubt that global events require a truly global education:

Behind an eight-foot-high stone wall near the sleepy town of Kahuta, 25 miles from Pakistan's capital of Islamabad, a clock is ticking for mankind.

Within three to five years by official United States estimate, and sooner in the reckoning of some, the heavily guarded industrial plant under construction there will produce enough highly enriched uranium for Pakistan to explode an atom bomb.

A mushroom cloud rising from a test site in that underdeveloped and unstable nation would have powerful repercussions on the world for the 1980's.

Those who believe that global education is unnecessary or unwise might stop and ask themselves, "How well prepared will today's students be to deal with those repercussions?"

Global education is not an ideology. It is a reflection of the fact that we are all members of a single human species living together on an ever more crowded and polluted planet. But rec-

ognizing our common citizenship in the world community does not mean that we must repudiate our national identities. Indeed, a truly global perspective consists of that knowledge and those attitudes that enable us to better understand and appreciate our role and responsibilities as citizens of our local communities, of our nation, and, finally, of an increasingly complex global society.

Fostering that kind of perspective is the goal of global education, and the strategies and resources for getting there are what this publication is all about.

Getting Started

Traditionally, what American students have learned about the world beyond their own borders they have learned in high school history, social studies, or literature classes. This piecemeal learning does not add up to global education—it is both too little and too late.

A recent summary of major research in international socialization showed that, in fact, learning about other nations begins early in life and is cumulative; that is, what children learn at one age builds on and is influenced by what they have already learned. The research also indicates that the middle grades (five through eight) are a particularly important period in interna-

tional learning.*

But just where does global education fit into the elementary or middle school curriculum? What are its goals and objectives? What resources are available on global education? These are the kinds of questions this publication is designed to answer. The material presented here is drawn from a variety of sources, including *Principal*, the journal of the National Association of Elementary School Principals, from which a number of the following articles are reprinted.

The purpose of this publication—and of the privately and federally supported global education projects it grew out of—is to serve as a practical tool for school principals and teachers who want to get started in global education. As Buckminster Fuller once observed, "There is one outstandingly important fact regarding Spaceship Earth, and that is that no instruction book came with it." Getting started in global education may well mean getting started on that missing instruction book.

H. Thomas Collins
Sally Banks Zakariya
Consultants to NAESP

* Richard Remy et al., *International Learning and International Education in a Global Age*, Bulletin 47 (Washington: National Council for the Social Studies, 1975), p. 40.

What Is Global Education?

Students in one middle school spend a semester learning about the various sources of energy available in the world, the different patterns of energy use from nation to nation, and the economic, ecological, and political implications of energy shortages. In another school, younger students take part in a unit on today's market basket. The questions they investigate include: Where was the food we eat grown, harvested, and packaged? Where did the raw materials and the technology for the packaging originate? Where did the spices our food is flavored with come from? And how different is our food from the food eaten in other countries?

These two activities, despite their obvious differences, have in common a global perspective, a way of looking at the world that stresses both diversity and interdependence. While there is no one single course of study that can be labeled "Global Education," effective global education has these elements in common: 1) it is interdisciplinary and continuing; 2) it focuses on the world as a system and on individuals as participants in that system; and 3) it promotes both basic knowledge of the world today and a heightened sensitivity to the interactions of the various parts of the world system and the consequences of those interactions.

Increasing numbers of states are developing guidelines defining global education and its objectives. One such definition was adopted in 1978 by the Michigan Department of Education:

Global education is the lifelong growth in understanding, through study and

participation, of the world community and the interdependency of its people and systems—social, cultural, racial, economic, linguistic, technological, and ecological. Global education requires an understanding of the values and priorities of the many cultures of the world as well as the acquisition of basic concepts and principles related to the world community. Global education leads to implementation and application of the global perspective in striving for just and peaceful solutions to world problems.¹

That definition was expanded upon by a federal task force in 1979:

Education for global perspectives is those forms of education or learning, formal or informal, which enhance the individual's ability to understand his or her condition in the community and the world. It includes the study of nations, cultures, and civilizations . . . with a focus on understanding how these are all interconnected and how they change, and on the individual's responsibility in this process. It provides the individual with a realistic perspective on world issues, problems and prospects, and an awareness of the relationships between an individual's enlightened self-interest and the concerns of people elsewhere in the world.²

It is important to stress that global education rests on—rather than detracts from—the student's sense of national citizenship. Global education means, as Ward Morehouse has pointed out, "that the basic civic literacy which prepares the individual

for American citizenship must include a reasoned awareness of . . . the way that global problems impinge upon and are linked with American communities, large and small."³ Global education, in other words, teaches students they are citizens not only of their own town, state, and nation, but of the world.

Objectives

Just as there are many definitions of global education, many goals and objectives have been identified by educators developing global education programs. Lee Anderson, a leader in the field, has identified specific capacities global education should foster:

1. A capacity to perceive oneself and all other individuals as members of a single species of life whose numbers share a common biological status, a common way of adapting to their natural environment, a common history, a common set of biological and psychological needs, common existential concerns, and common social problems.
2. A capacity to perceive oneself, the groups to which one belongs, and the human species as a whole as a part of the earth's ecosystem.
3. A capacity to perceive oneself and the groups to which one belongs as participants in the transnational social order.
4. A capacity to perceive oneself, one's community, one's nation, and one's civilization as both "culture borrowers" and "culture depositors" who both draw from and contribute to a "global bank of human culture" that has been and continues to be fed by

contributions from all peoples, in all geographical regions, and in all periods of history.

5. A capacity to self-consciously perceive that the world system and its component elements are objects of perceptions, beliefs, attitudes, opinions, values, and assumptions on our part as well as the part of others.⁴

Identifying appropriate goals and objectives, such as those Anderson has set forth, is a crucial step in implementing an effective global education program, but it is by no means the only set of decisions educators need to consider. During their initial discussions, principals and teachers may find the

following kinds of questions useful:

1. *Purposes and aims.* Should students be made aware of global issues regardless of community sensitivities to any of them? Are certain issues of such importance that they should be included in every student's education? If so, who decides which ones?

2. *Teaching approaches.* Should global studies be based primarily on the humanities, with concentration on literature, art, philosophy, or music? How much emphasis should be placed on traditional subjects like geography, history, or area studies? Should the program be organized around concepts, or around topics? How much

emphasis should there be on values and on basic skills?

3. *Time, scope, and procedures.* Should global studies be offered at every grade level? What ideas and concepts should be emphasized at what age levels? Should new courses be created or new units developed?

4. *Materials.* What materials are available, and how good are they? Who can help determine their accuracy and objectivity? Are materials available at different reading levels and different interest levels?

5. *Teachers.* What specific additional training will teachers need? Can preservice and inservice experiences be provided that will do the job? Can workshops, outside consultants, local resource persons, or reading lists be used to help?

6. *Costs and evaluation.* Will additional funds be needed? If so, where do we get them? Can community resources be called on in this regard? What kind of evaluations are available? Do they fit our needs?⁵

While some of these questions may seem deceptively simple, arriving at answers for them may be more difficult than meets the eye. But as with any new school program, dealing with such concerns as these at the outset may save a great deal of time and energy later on—and assure a more effective educational experience. □

Goals in Global Education

In its 1978 Guidelines for Global Education, the Michigan Department of Education outlined the following specific goals, which are offered as a sample of work that has been done at the state level.

Global education in a school system will equip the student with an understanding and an awareness of global interdependence by providing encouragement and opportunity to:

- Acquire a basic knowledge of various aspects of the world
- Develop a personal value and behavior system based on a global perspective
- Understand problems and potential problems that have global implications
- Explore solutions for global problems
- Develop a practical way of life based on global perspectives
- Plan for alternative futures
- Participate responsibly in an interdependent world.

In order to accomplish these goals, a school system should provide both cognitive and affective experiences, such as:

- Sequential study of world geography and at least one foreign language
- Sequential study involving the basic concepts of history, economics,

politics, anthropology, science, and the arts

- A study of various social, political, and economic systems from a non-ethnocentric point of view
- A study of international labor, business, communication, and travel networks
- A study of the causes and effects of pollution and of the uses and abuses of energy
- A study of the global implications of natural disasters
- Encounters with artistic expressions of other cultural groups
- Involvement in scientific studies from a global perspective
- Awareness of instances of the denial of human rights
- Exposure to different religions
- Awareness of the causes and solutions of domestic and world hunger
- Awareness of world health problems
- Strategies for resolving personal, intergroup, and international conflicts
- Exposure to cultural activities of different racial and ethnic groups
- Participation in people-to-people exchange programs
- Person-to-person contacts with official and unofficial representatives of other countries
- Participation in community programs with a global orientation. □

NOTES

1. Guidelines for Global Education (Lansing: State of Michigan Department of Education, 1978).

2. *U.S. Commissioner of Education's Task Force for a Global Perspective, Report and Recommendations* (Washington: Government Printing Office, 1979).

3. Ward Morehouse, editor, "Toward the Achievement of Global Literacy in American Schools: Report on the Wingspread Workshop on Problems of Definition and Assessment of Global Education" (Washington: Council of Chief State School Officers, 1976), p. 2.

4. Lee F. Anderson, *Schooling and Citizenship in a Global Age: An Exploration of the Meaning and Significance of Global Education* (Bloomington: Mid-America Program for Global Perspectives in Education, 1979).

5. H. Thomas Collins, *Global Education and the States: Some Observations, Some Programs and Some Suggestions* (Washington: Council of Chief State School Officers, 1978), pp. 67-68.



It's a Small World

William Keough



Jules Verne was a visionary of the 1800s and entertained millions with the preposterous concept that one could travel around the world in eighty days. It was a big world a century ago, and the average American seldom had to be concerned with more than his own neighborhood—his private little world. The neighborhood was a place where he could find a job and be rewarded for his ingenuity

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and durability. He could raise a family and possibly even manage his own business someday.

For these precise reasons, nineteenth-century America became the world's haven for the afflicted who wouldn't quit and for the industrious who wouldn't be broken by frustration.

Probably for these same reasons, America also was responsible for a "labor drain" throughout the world and ultimately a "brain drain," certainly one of the most intense migrations in recent world history. The most comprehensive collection of tongues and ethnic backgrounds came together at our various "Ellis Islands" and formed the nucleus of a nation that was to lead all

nations in good times and bad.

The rest of the story is familiar. The slums, the ghettos, and the woods were the proving grounds, the flow-through centers, the very motivation to "have something better for the children." Now in 1981, there are still millions who will risk leaky boats, the dirty holds of steamers, crowded trucks, and death itself to get to their land of opportunity.

In 1981, however, the borders are nearly closed. We appear to be saturated; our economy is sputtering. We have a national history totally oriented to growth and the "bigger is better" concept. Presently we find ourselves with a slowed-down economy, a cut-back philosophy, and

an expectation on the part of the less-developed nations that we will do for them what a nation of immigrants did for themselves and their America in an earlier time.

Whether America is indeed in a financial position to assist all those who need it seems an academic question. More appropriate a point of discussion might well be our growing need to seek out continuing sources of natural resources and raw materials—although we seem quite successful with our laboratory-made synthetic substitutes for raw materials. Natural resources, however, we will be increasingly required to obtain from other nations, quite likely nations that lack the means to bring these resources to the marketplace.

"Our greatest gift to our children may well be
sufficient knowledge to understand and respect
other cultures and their differences."

If this appears to be a call for a new age of colonialism, be assured that I know better. I know that the leadership in Third and Fourth World nations understands the value of their resources to them and to us. I know they wish to sell, swap, or exchange their valuables for technological progress. I am aware that, in the eyes of some leaders, "progress" means food for hungry bellies; for others, it means munitions for the leaders' own self-preservation. Most of all, I fully comprehend that America gets nothing on the world market without paying for it, sometimes dearly.

That we are in a shrinking world is no surprise. Elections, weddings, parades, plus athletic and news events come to us on live television from all continents. We see all but the advertising commercials, and the passage of time may well take care of that.

Some in our nation would close out the world. Some view the expectations of the less-developed nations as demands. Others see opportunities for our children to make the future viable by using our advanced technology to help those seeking support in trade for their resources. There are and will continue to be peoples of the world who respect success and want to share in it. We have today a twofold obligation to our future genera-

tions: we must convey both our traditional concern for the helpless and our traditional willingness to help the ambitious.

In many cases, the leaders of new nations have been educated in America; they know us, our customs, habits, idiosyncrasies, strengths, and weaknesses. All too often in their dealings with Americans who travel to and through their countries, however, they experience the irritation any citizen feels when a foreign guest exhibits no concern for or understanding of local custom and tradition. Such irritation is the stuff of which anti-American feelings are made. An oversimplification this may be; it is a reality, though, for many Americans who have cringed at the behavior of our countrymen abroad. The leaders of the new nations know America, but we Americans are woefully weak in our own global understandings.

Yes, the corners of the world are only a day's flight away, but getting there is no longer the challenge. For future generations of Americans, the world will be a small place with friendly airports in population centers teeming with residents who dress, talk, live, play, dance, pray, and demonstrate differently. But Americans need to understand that these strangers laugh, love, hurt, and cry like us; they have feelings, sensitivities, and na-

tional pride as we do.

Knowledge of another nation's background and lifestyle engenders respect for the differences between peoples. Respect shown is generally returned, and a universal human need has been met. From then on, the possibilities are limitless. Our greatest gift to our children may well be sufficient knowledge to understand and respect other cultures and their differences. It is a gift we must give.

Three years ago, I attended

an informal diplomatic reception in Islamabad, Pakistan, and engaged in conversation with an American whose face seemed familiar. Our small talk soon brought us to the conclusion that we'd both graduated from the same high school just thirty-two years earlier. He, being the brighter one, mustered the first observation about this enjoyable coincidence.

"It's a small world, isn't it, Bill?"

"And getting smaller, John!" □

What a Mess

"Death to Amerika!" Thousands of times, over and over. And the Holy Man spoke, and they shouted with angry faces and clenched fists, and they were exorcised.

Through it all they chanted, they yelled, they taunted, and quickly wrapped themselves in a sense of self-righteousness characteristic of a manipulated mob. These were the children of Iran, aged six to thirty-six, and they paraded around the prison walls responding to the shrieking megaphones of their marching mullahs; and they were exorcised; and the Great Satan's spies left them—after 444 days.

In such a frightful yet pathetic fashion did a country's leaders infuse their young with a xenophobia that may well determine their nation's catastrophic condition for years to come.

Listening incredulously, my young American marine cellmate concluded that these young people will hate Americans forever. To which I could only mutter, "Amen, my friend. Their leaders want it that way."

"How did we ever get into this mess?" he asked, instantly recognizing that he had triggered yet another history lesson from his educator cellmate.

GLOBAL EDUCATION:

Opening Children's Eyes to the World

John J. Cogan



If the 47 million children in our schools are to function successfully as adults in the next century they must grow up with more knowledge about our interdependent world, keener awareness of other people, and greater sensitivity to those peoples' attitudes and customs.

The task starts in kindergarten, and it must be given special emphasis through the elementary grades because it is in early childhood that basic attitudes are formed.¹

Citizenship training is and traditionally has been one of the primary goals of the schools in the United States. Since the earliest days of schooling in this nation, teachers and school officials have given considerable attention to the knowledge, skills, and attitudes of effective citizenship necessary for participating in a democracy. These have included an understanding of the workings of local, state, and national government; a knowledge of the underlying principles of our governmental structure; skills in decision making and forming judgments; and attitudes that foster active participation in the system. This knowledge has enabled generations of U.S. citizens to continue the tradition of a participatory democracy and to work for the continued improvement of our nation-state.

But that is no longer enough. At this time in history, we need a broader concept of citizenship—one that includes a global perspective. Traditionally, we have viewed the world as a collection of independent nation-states only somewhat related to one another. This view has caused us to see our own nation as the center of the global system. However, events of the past decade have made us increasingly

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aware of our interrelatedness. The contemporary world, and certainly the world of the future, is not a collection of separate lands and peoples, but rather a world in which the actions and policies of one nation affect to greater or lesser degrees what happens in other nations. The world of today can best be understood as a singular, albeit complex, system.

Why a Global Perspective?

The primary need for a global perspective on citizenship comes from the mounting number of problems and conflicts confronting all nations of this planet. The problems of energy, resource depletion, overpopulation, regulation of the use of the seas and the atmosphere surrounding the earth, food production and distribution, and refugees are global problems. Individual nations can no longer solve these problems and conflicts on their own—if indeed they ever could. Their solution requires interdependent, cooperative action on the part of the entire world community. The effects of global interdependence have become inescapable for all of us, as Richard L. Remy points out:

In short, global interrelationships that substantially affect the lives of all U.S. residents have gone far beyond traditional diplomatic negotiations and distant military confrontations. Our proliferating ties to nations, communities, peoples and events in other parts of the world affect the quality of our air and water; the price of sugar, coffee, and gasoline; the size of our armed forces; the amount of taxes we pay; the levels of employment and inflation. . . . We are only beginning to appreciate the impact of this change on our lives as citizens and on the task of citizenship education. . . . It may involve, for the first time in human history, not only an awareness of physically proximate neighbors but also a capacity on the part of all citizens to perceive and understand local/global linkages.²

Yet the generation of U.S. citizens now in our schools is largely unedu-

cated in the necessary understandings, skills, and attitudes that will be required to meet the challenges of a rapidly changing world. Rose Hayden cites some disturbing facts supporting this contention:

Overall, the response of the American educational and other systems to the challenge of preparing citizens for effective coping in an interconnected world is woefully inadequate. Unless some major adjustments are made to compensate . . . the United States may well lack the basic human resources to steer its ship of state through the uncharted interdependent currents of its next 100 years. Consider the facts:

- *Less than 1 percent of the college-aged population in the U.S. enrolls in international studies courses, and only about 1 percent of the college and university faculty members go abroad each year . . .*

- *Of the close to 23,000 secondary schools in this country, nearly 4,400, or one-fifth, do not offer instruction in any foreign language . . .*

- *The current average newspaper coverage of international events which is regularly read by Americans equals less than a column of newsprint per day. Only between 1 percent and 2 percent of the average television week on commercial networks features international items . . .*

- *A 1974 survey of a national sample of fourth-, eighth-, and twelfth-grade students reports that 50 percent of the twelfth graders tested could not identify correctly the Arab country from these four choices—Egypt, Israel, India, and Mexico—and 40 percent of the twelfth graders thought that Golda Meir rather than Anwar el-Sadat was president of Egypt.³*

The lead article in the October 1978 issue of *Change* characterized America's young as globally blind, deaf, and dumb, and yet the direction of this nation and its place in the world community will soon be in their hands. Even the national political leadership has noted the gravity of the situation. The Presidential Commission on Foreign Language and International Studies, established by President Car-

ter at the urging of several influential congressional leaders, held data-gathering hearings across the nation for nearly a year, and issued the following recommendations in October 1979:

- *the newly created Department of Education to declare the international education area a priority*

- *an increase in federal funding for NDEA Title VI, Section 603, from its present \$2 million to \$25 million by 1985*

- *support for an international education specialist at the state level in each of the 50 states*

- *strengthening of licensing standards for teachers by requiring an international education component as a part of teacher training programs*

- *strengthening accreditation standards for schools in the area of international studies*

- *funding six comprehensive statewide model programs to strengthen international education through the curriculum. These would serve as lighthouse projects for other states.⁴*

In spite of these recommendations, however, and the call by many others to do something about the deplorable state of global education in this country, there is by no means unanimity on the issue. Opponents of education in global citizenship consider it an attempt to force foreign ideologies or a concept of world government into the school curriculum.

Quite the contrary is the case, however. Global awareness is a fundamental aspect of good citizenship, a central part of the school's mission to educate citizens who are adequately prepared to function intelligently as decision makers in an increasingly complex world. We need citizens who recognize the interdependent nature of the global community.

People will and should continue to be active and interested in problems and issues surrounding their own national groups, but they will also need to view these issues and problems as part of a larger global system. As James Becker, a long-time proponent of a global perspective on citizen education, comments:

Such an approach should not detract from students' special identification with, or love of, their country any more than identity with, and love of, the nation interferes with their feelings about, or commitment to, their hometown or state. All people are capable of multiple loyalties and roles, as is evidenced by their simultaneous commitments to family, church, friends, clubs, and other groups and organizations.⁵

Global and national citizen education training are compatible, indeed necessary, for preparing young citizens to understand and cope with the myriad problems that will face them in the years to come.

Needed Competencies

Given the urgent need for a global perspective on citizen education training, what are some of the requisite competencies? Lee Anderson has defined citizenship as, "the decisions, the judgments, and the actions through which individuals link themselves—knowingly or unknowingly, deliberately or inadvertently—to the public affairs of the groups of which they are members."⁶ He goes on to examine four basic citizen competencies within a global context: 1) competence in perceiving one's involvement in global society; 2) competence in making decisions; 3) competence in reaching judgments; and 4) competence in exercising influence.

No one individual, says Anderson, can or should be expected to possess all of these competencies, but they should be widely distributed within society.

Remy, on the other hand, has identified seven basic citizenship competencies, which he contends are universally applicable. Although more extensive, they complement Anderson's four basics: 1) acquiring and using information; 2) assessing involvement; 3) making decisions; 4) making judgments; 5) communicating; 6) co-operating; and 7) promoting interests.⁷

All of these competencies are no different from, nor are they substitutes for, those competencies needed for re-

sponsible citizenship in any context—be it the local community, the state, or the nation. Rather, they are extensions of and elaborations on the competencies universally needed for good citizenship.

What Can Be Done?

Although the problem may appear overwhelming, several promising efforts are already under way at the state and local level. The state of Michigan has for years been a leader in developing curriculum with a global perspective, and California, New York, New Jersey, North Carolina, and Pennsylvania have now followed suit. Kentucky, Illinois, and Indiana have also developed curriculum packages that help young citizens see the links between their local and state communities and the world. Students in these states explore the ties in economics, trade, communications, agriculture, business, ethnic heritage, and travel that make them members of the global community.

The Task Force on Contemporary World Studies of the State Department of Education in Minnesota is currently seeking to establish guidelines for elementary and secondary school citizen education programs with a global perspective. The task force has identified six primary goals to be addressed as a part of any global citizenship program:

1. *Understanding diversity:* The awareness that diversity offers opportunities for growth but also poses potential conflicts

2. *Understanding the world as a series of emerging interdependent systems:* The awareness that no one nation alone can successfully deal with contemporary and future world problems

3. *Developing effective working relationships with others:* The awareness of similarities and differences between interpersonal and international relations

4. *Understanding the nature and process of change:* The awareness that change is a permanent part of history

5. *Understanding prevailing world conditions:* The awareness that the

world is made up of differing cultural value systems

6. *Understanding emerging global trends:* The awareness that there are varying alternatives and difficult decisions for the future.⁸

The proposed guidelines cover kindergarten through grade twelve to assure sustained involvement in global education. The importance of such an approach cannot be overemphasized, especially considering the critical role to be played by the elementary school.

Beginning Early

Elementary school children are often considered too young to learn about other cultures and nations of the world. These areas of study, crucial to citizen education, have traditionally been reserved for secondary school students. Now a growing body of research strongly suggests that schools should begin emphasizing a global perspective during the elementary school years. Judith Torney's comprehensive review of the research literature on the socialization of children suggests that, indeed, this is the optimal period for developing such a perspective:

Recent research . . . asserts that the period from age 7 to 12 is optimal both for education directed toward attitudinal objectives and for openness about the world. . . . These five years, then, are unique. They come before too many stereotypic attitudes dominate the child's view of the world, and are concurrent with the period in which the child's cognitive development is sufficiently advanced to accept a diversity of viewpoints. This is the time in which learning about the larger world from a global vantage should begin.⁹

The National Association of Elementary School Principals, through its global education project directed by Winston E. Turner, has taken a leadership position in regard to global education at the elementary level. In the NAESP project, elementary teachers from five school districts in northern Virginia, Maryland, and the District

of Columbia participated in a series of global education workshops during the 1978-79 school year. Their students were subsequently assessed by Charles Mitsakos to determine the project's effect on teacher attitudes and teaching behavior and the influence of a global perspective in an existing social studies program on student attitudes toward other nations and peoples, and degree of student ethnocentrism.¹⁰ Several important conclusions emerged:

1. A global education program can make a difference. It can have a positive effect on the way children view other nations and other peoples.

2. A global education program does not reduce a student's view of the United States. The findings support the conclusion that students developed a significantly more comprehensive view of the United States along with a greater understanding of other nations and other peoples.

3. A global education dimension can be successfully integrated into an existing social studies program.

4. Global education workshop activities have valuable impact. The NAESP workshop sessions not only helped teachers conceptualize a global education component for their social studies program but also had a significant impact on their teaching behavior.¹¹

This project demonstrates the significant role of the elementary school in developing a global perspective among students.

The Principal's Role

What can the elementary school principal do to help classroom teachers integrate a global perspective into citizen education? The answer is clearly not to add another course or body of content to an already overcrowded school curriculum. But there are some things educational leaders can do to help students think more widely about the world in which they live.

First, be as aware and well informed as possible. A principal who is not aware of the contemporary world will

"... research strongly suggests that schools should begin emphasizing a global perspective during the elementary school years."

find it difficult to convince teachers of the need to include a global perspective in their instruction. As principal, your behavior serves as a model to your staff, so you must communicate your concern through your own actions. For example, keep teachers informed of television specials or documentaries, workshops, college courses, and study and travel opportunities that will broaden their perspective of the world.

Second, be supportive. Encourage teachers to examine the existing curriculum for global concepts and skills. Developing a global perspective is not a matter of adding to the curriculum, but rather of being aware of global content and how it can be effectively highlighted. Suggest to your staff the possibility of a global studies theme that threads through all areas of the curriculum. Choose a central theme for the term, the semester, or the year, and then involve the entire school, the parents, and the community in developing it. A global perspective can be woven into the total fabric of the curriculum, but your leadership is essential.

Third, involve the community. Parents and other resource persons in your local community are valuable assets. Their support gives further encouragement to students and staff, and involving them in global awareness activities in the school can lend another perspective to students' learning.

Above all, don't be overwhelmed. Begin slowly, do a little at a time, and gradually the big picture will develop. It is easy to become frustrated and disillusioned because we feel we must accomplish everything at once. By working with your teachers on developing a set of goals and a timetable for imple-

menting those goals, you can generate successes and continued enthusiasm.

We can no longer afford to question the global character of citizenship. To be effective participants in a democratic government, our children must be aware of how our nation relates to the wider world. The primary question facing educators is whether we are serious and resourceful enough to face up to the challenge posed by the President's Commission: "Educational leaders and administrators, along with experts on curriculum development, teaching methodology, and academic disciplines, must be involved in this process [of teaching about other countries and cultures] to assure that it is supported and takes root as an integral part of the schools' priorities." The commission effectively sums up how we must view the task at hand—they call it "educating America's children for the twenty-first century." □

NOTES

1. *Strength through Wisdom: The Report of the Presidential Commission on Foreign Language and International Studies* (Washington, D.C.: U.S. Government Printing Office, October 1979), p. 16.

2. Richard C. Remy, *Handbook of Basic Citizenship Competencies* (Washington, D.C.: Association for Supervision and Curriculum Development, 1980), p. 67.

3. Rose L. Hayden, "Yankee Go Where? Enhancing Global Education." Paper presented at the 59th Annual Meeting of the National Council for the Social Studies, Portland, Oregon, November 1980, pp. 7-10.

4. *Strength through Wisdom*, pp. 7ff.

5. James Becker, "Teaching Global Perspectives," *Today's Education*, Social Studies Edition, April-May (1980), p. 38.

6. Lee Anderson, *Schooling and Citizenship in a Global Age: An Exploration of the Meaning and Significance of Global Education* (Bloomington, Ind.: Mid-America Program for Global Perspectives in Education, 1979), p. 335.

7. Remy, *Handbook*, pp. 3-4.

8. *Report of the Minnesota State Board of Education's Curriculum Development Task Force on Contemporary World Studies* (St. Paul, Minnesota: Minnesota State Board of Education, 1980), pp. 1-3.

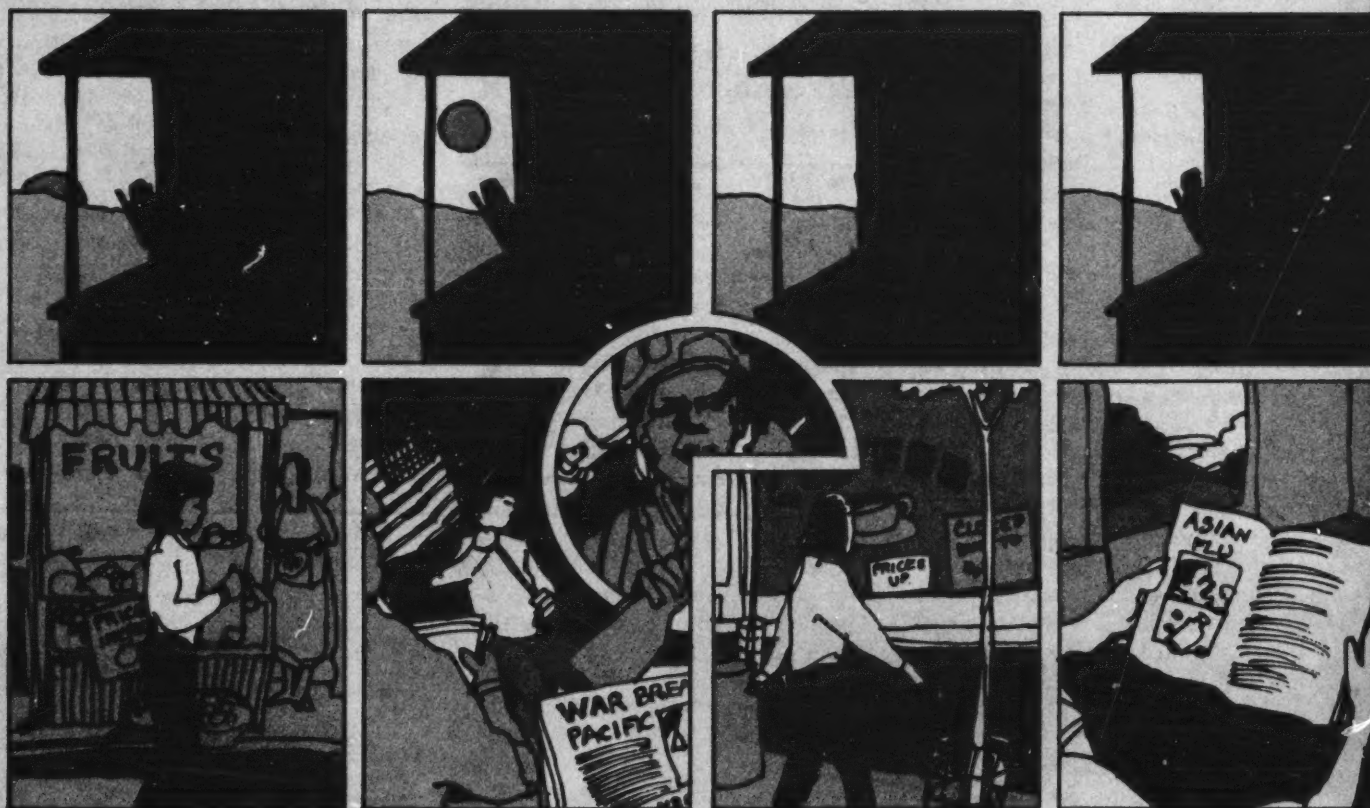
9. Torney, Judith. "Middle Childhood and International Education," in *Intercom* #71 (New York: Center for War/Peace Studies, November 1972), p. 7.

10. Charles L. Mitsakos, *Evaluation Report: NAESP Global Education Project* (Arlington, Va.: National Association of Elementary School Principals, 1979), p. 1; see also, Winston E. Turner, "Expanding Our Horizons through Global Education," *Principal* 60 (November 1980): 32-35.

11. Mitsakos, *Evaluation Report*, pp. 23-24.

The Century of the J Curve

Lee Anderson



Question: Where, my child, do you live in time?

Answer: I live around the bend of many J curves.

These two lines are from a catechism I am trying to write for my children. They provide an appropriate starting point in my effort to explicate the meaning of global education because, in its broadest sense, global education is an educational challenge growing out of the location of the twentieth century in historic time. When we plot this location, we find that our century is situated beyond the bend of many J curves.

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At the risk of insulting your intelligence, let me briefly review the essential properties of a J curve. A J curve is a graphic representation of the pattern of change in any system that grows by doubling: that is, 1, 2, 4, 8, 16, 32, 64, and so on. This type of growth is geometric or exponential change. For a long time the rate of change is slow—indeed, so slow as to be hardly perceptible. Then at some point the rate of change dramatically accelerates. When this kind of change is graphically plotted, the result is a curve that resembles the letter J. A line that for a long time is essentially horizontal suddenly bends and becomes almost vertical.

Let me illustrate what I am talking about with the delightful and clear explanation of the properties of a J curve that Paul Armstrong has devised for junior high students.

Imagine that you are four years old.

A rich aunt wants to provide for your future. She has offered to do one of two things. Option 1: she would give you one thousand dollars a year until you were twenty-one (seventeen years from now). Or option 2: she would give you one dollar this year and if you saved your money until you were twenty-one, she would double the amount each year.

Which would you choose? Why? Which way would you have the most money when you were twenty-one?

Figure 1 shows how the money would grow for each option. The straight line represents option 1, one thousand dollars every year. The curved line represents option 2, one dollar the first year and double that amount each year.

J curves apply to many aspects of the contemporary human condition and indicate graphically, with a reasonable degree of mathematical precision,



where the twentieth century is located in historic time.

Figure 2, probably the single most familiar graph in the world today (on population explosion), helps to illustrate my point.

If this familiar account of population growth were an unusual story about a single and idiosyncratic change in the human condition, then there would be no reason to dub this the Century of the J Curve. However, we live around the bend of many J curves. Explosive power has grown a million-fold since the year 1400. Travel speed—from man on foot to manned satellites—has increased more than ten thousand times. Life expectancy increased by only a few years between 1200 and 1800, but in the last hundred years it has shot straight up, more than doubling. And so it goes.

The change in human affairs that is now taking place is of a scope and in-

tensity that mankind has experienced on only two previous occasions, and its significance cannot be appreciated except in the context of the entire course of world history. The first revolutionary transformation was the emergence of human beings, about a million years ago, after thousands of years of evolution from primitive life. The second great revolutionary transformation in human affairs was that from primitive to civilized societies.

While these two epochal events do not necessarily exhaust the periods of revolutionary transformation in human affairs, they do serve as useful analogues in our efforts to understand what is happening in this century.

The Globalization of the Human Condition

The transformations of humankind—in population, warfare, science and

technology, resource utilization, and so on—are changes in particular sectors of the human condition. But there is another and different kind of change also going on at an accelerating rate in the contemporary world. This is a change that occurs across all sectors of human experience. I term this change the globalization of the human condition.

Like the other changes described, the globalization of the human condition also appears to follow the path of a J curve.

The process begins with the birth of Homo sapiens (perhaps more accurately with the appearances of our hominoid ancestors). In the next several millennia—which comprise the 98 percent or so of human history that we arrogantly dub "prehistory"—the process of globalization proceeds. But the rate of change is so slow that it would take the fine eye of God to

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perceive any shift in the slope of the J curve. With the agricultural revolution and the subsequent rise of early civilization, however, the human experience becomes progressively more globalized. In the next few thousand years, the rate of change is slow but perceptible to the retrospective human eye.

Then comes the twentieth century. The rate of globalization accelerates rapidly and rounds the bend of a J curve. How rapid is this change can be illustrated by my own family's autobiography. My grandparents were born in the 1860s on the horizontal axis of the curve. My parents were born in the 1880s when the curve begins to bend. My wife and I were born in the 1930s, a few "historical inches" beyond the bend of the curve. Our children were born in the 1960s, a few "historical inches" above us and several "historical feet" beyond the bend through which their grandparents lived. In short, within a century—the lifetime of four generations—the human condition became rapidly and dramatically more globalized.

To assert that the human condition is becoming more globalized is to assert that the scale of the social, the biotic, and the physical environments surrounding most people is becoming increasingly global or worldwide. While simple, this assertion reflects a very profound change in the historic human condition. Let us imagine we had the necessary data and could map the spatial size of the social, the biotic, and the physical environments surrounding an "average" human being in different centuries of human history. What might such maps look like? I have pretended that I have the pertinent information for one of my ancestors who lived seven centuries ago in the area we now call Scandinavia. I call him Uncle Lief.

The geographical scale of Uncle Lief's environment was small. Most of the people, most of the animals and plants, and most of the physical events and processes that impacted upon his life were within a twenty-mile radius of his home. The world within a forty-mile radius was populated by a few people and other things and events

that influenced him, but they were generally of only peripheral import. Within a hundred-mile radius were still fewer relevant people, plants, animals, and physical events. For all practical purposes, Uncle Lief's social, biotic, and physical environment ended at this point. (This, of course, ignores the fact that the air he breathed, the water he drank, and the land on which he walked were then, as they still are,

part of the planet's global atmosphere, hydrosphere, and lithosphere. But this is not terribly important. Even if Uncle Lief had known that, he could have afforded to ignore it.)

Now let us mentally contrast Uncle Lief's social, biotic, and physical environments to the world that surrounds you and me. Our environment, in contrast with his, is global or worldwide in scale. This makes a big difference in what we do, what we think, and what we feel. Let me illustrate this by taking a few events that have occurred in my lifetime and compare my reactions to them with Uncle Lief's reaction to comparable events that might have happened in his lifetime. (See the chart.)

Figure 1. Getting Rich

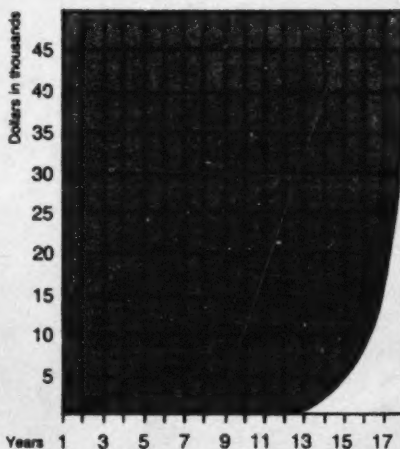
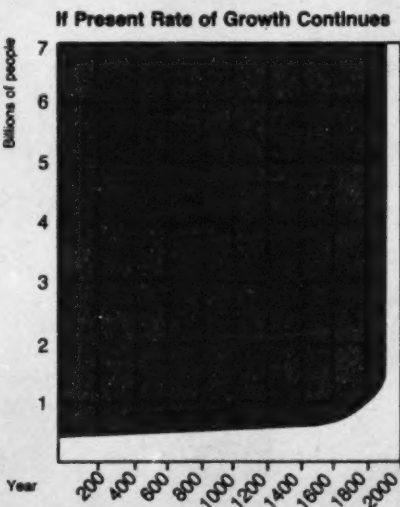


Figure 2. World Population



The Cocoon of Culture

What has changed to produce the differences between Uncle Lief and me? Certainly not human nature. Uncle Lief and I are basically the same. His emotions are my emotions. My needs are his needs. His concerns are my concerns. It is certainly not the planet that has changed. The earth's continents and islands and the people who live on them were there in Uncle Lief's lifetime just as they are in mine. What then explains the differences in the scale of our social, biotic, and physical environments? It is the size of the cocoon of culture in which I live and in which Uncle Lief lived. I will try to explain.

Culture can be thought of as a human-created environment that mediates or intervenes between human beings and our surrounding natural environment. In this sense, as Charlotte Anderson observes, culture is "a crust that separates humans from direct involvement in the environment." She goes on to note:

I am sitting here inside a cocoon of clothes and building removed from direct interaction with the physical and much of my biotic environment. The air I need comes to me through the ventilation system at a standardized rate and temperature. The rain that is falling does not reach me at all. If I need to wash or want a drink, I satisfy

these desires by using human-created technology that brings me treated water from a distant point. When I am hungry, I don't grab a passing caterpillar as a robin does, I open my brown bag, take out a plastic encased sandwich of whole wheat and bologna.

Culture is a crust, but it is a porous crust with linkage systems. The crust of culture has become so thick and the linkage systems so complex it would

undoubtedly take more human technology and knowledge than I have at hand to sort out all these links. Superficially, however, I am aware that I used technology—a car—to take me to one type of institution—a grocery store. There I used language to locate and purchase my lunch bag and sandwich ingredients. . . . Through this simple chain of events, human culture linked me to food resources in

the natural and biotic environment that are probably far removed from me in both space and time. And, further, this culture linked me to literally a multitude of other humans in my social environment. These include the scientist who perfected the hybrid strain of wheat, the farmers who planted it, the grain elevator operators who stored the wheat, the baker . . . , the wrapper . . . , the delivery truck driver. . . .

When culture is looked at in this way, that is, as a human-created environment, it is easy to see that culture functions as a linkage mechanism between individuals and their nonhuman made environments. This perspective seems to be facilitated by thinking of culture in terms of its specific elements or components . . . technologies, institutions, languages, and beliefs.”*

The point is that today most human beings live out their lives in a cocoon of culture whose circumference equals the circumference of the globe. In a word, we live in a global culture.

What does all of this mean for education? In its most basic and broadest sense, the globalization of the human condition—the emergence of a global age—constitutes a profound and still poorly understood challenge to the way we formally and nonformally educate children and young people about the world into which they have been born. Our educational institutions, our operating philosophies of education, and our educational practices developed in a preglobal era. Hence, it is highly unlikely that our inherited ways of educating young humans about the world they will inherit from us are wholly appropriate to their needs, or to the needs of the society, or to the needs of the human species. But what should be changed? These questions are yet to be answered. It is in this sense that global education can be defined as an educational challenge created by the emergence of a global age. □

* Charlotte Anderson, “Conceptualizing and Implementing Global Education: A Rationale, Curriculum Materials, and Teaching Strategies for Elementary Schools” (PhD dissertation, Northwestern University, 1977).

How Global Events Affect Uncle Lief and Me

Event	My Reaction, 1977	Uncle Lief's Reaction, 1200
War breaks out in Pacific Islands four thousand miles from home.	I buy war stamps, sing patriotic songs, and learn to hate the enemy.	None: The Pacific Ocean and its islands are not part of his physical environment and the enemy is not part of his social environment.
A severe drought takes place in Africa.	I send a check to Care.	None: Africans and the weather in Africa are not part of his social and physical environment.
Simultaneously, bad weather occurs in South America and a civil war breaks out in Africa.	I grumble about the sharply increased price of coffee.	None: Plants growing in Africa and South America are not part of his biotic environment.
A new musical group forms in England.	I buy a new record and play it to impress my children with my “cool.”	None: People in England and the things they do are not part of his social environment.
The sale of cars in Europe, Asia, Africa, and Latin America increases.	The CO ₂ concentration in the air I breathe increases.	None: People elsewhere in the world could not do anything to affect the air Uncle Lief breathes.
A new strain of virus evolves in Southeast Asia.	I get sick. My family gets sick. We stay at home and grate on one another's nerves.	None: Uncle Lief stays healthy. Viruses in Southeast Asia never become part of his biotic environment and hence never affect his relations with wife and children.

EAST OF GIBRALTAR, WEST OF JAPAN:

Questions and Answers about Global Education

H. Thomas Collins

Mark Twain once noted that there's considerable difference between lightning and a lightning bug. Similarly, there's quite a difference (though perhaps not as dramatic as in Twain's example) between global education and what too often passes for it in schools. As a result, students leaving elementary school remain ignorant or unaware of the world east of Gibraltar, south of the Rio Grande, and west of Japan. Global literacy simply has not been one of the outcomes of elementary education in this country.

"But," you ask, "what *is* global education?" "How does it work?" "How do I know whether or not what's happening in a classroom, or in a school, or in a school district is really global in

its purposes, activities, and outcomes?" "And how can I tell it when I see it? The idea of this article is to answer some of the questions that principals and other educators ask about global education, from "What is it?" to "When—and why—should we teach it?"

How can I tell if what we're doing now is global education?

Global education has not yet reached the point where it's possible—or necessarily desirable—to define it in a universally accepted way. It is important, though, that those responsible for what's happening in schools can determine whether students are engaged in learning activities that will help them develop better global literacy. The following "indicators" are designed to highlight some of the things educators, and other people interested in their schools, should be aware of. The list is neither definitive nor final. It should be regarded as a first step in determining whether or not your school is providing a global education.

If what's happening in your school is global, it should:

1. Pay special attention to the concepts of "systems" and "interdependence" and emphasize that problems, choices, and solutions are interconnected and must be dealt with in an integrated manner

2. Be future oriented and include consideration of the unintended or unanticipated outcomes ("surprise" effects) of our present actions

3. View *all* subject areas as sources of data and not be limited to traditional content or sources of information

4. Focus on a limited number of major concepts that are repeated at multiple grade levels

5. Include the study of important global issues at levels of sophistication suitable to the age and interests of students

6. Concern itself with informal, out-of-school learning and use the local community as a minilab

7. Feature cross-cultural awareness and consideration of other people's perceptions of issues and realities in a multiethnic, pluralistic society and world

8. Teach that individual humans—men and women equally—can make a

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The editors of *Principal* gratefully acknowledge his insight and assistance in compiling this collection of articles on global education.

difference, while avoiding unwarranted optimism or excessive pessimism

9. Build on a solid knowledge and understanding of the local community, the state, and the nation as prerequisites to global understanding.

It's also useful to consider what global education is *not*. First and foremost, it's not a form of political ideology or a subtle advocacy of "one-worldism." It's not a single new social studies course or a series of separate, unrelated lessons, nor is it intended to replace subjects or courses already being taught. And global education doesn't mean simply doing more of what you've always done but under a new label. And finally, though it need not be an expensive add-on, global education can't really be taught successfully without at least some cost and effort.

Doesn't global education mean increased costs?

Certainly, it will cost something. The free lunch disappeared long ago. What needs to be examined is how present resources and staff can be better used. Free and inexpensive resources that can help develop a global perspective are already available to all schools. The local phone book, for example, lists restaurants serving foreign foods, clubs and associations servicing specific national groups, foreign-owned businesses in the area, foreign language newspapers or other periodicals, and religious groups from other world areas represented locally—any of which can provide the basis for lessons with a global perspective.

Analysis of goods and services produced by local industries and businesses—and the sources of the raw materials they use and the markets they service—is also a valuable, inexpensive way to add a global dimension to classwork. The foreign-made products in the classroom itself, or those available in students' homes, provide a dramatic lesson in our interdependence with other nations, as does the simple task of having students check the labels on what they wear or, more powerfully, what they eat in a single week. The local supermarket offers a clear ex-

ample of our global connections with the world. Even the local cemetery provides a record of who founded the community and where they came from. And many other local resources show youngsters how the world is present in their community and how their community is part of the world.

The following activities suggest how global education can be promoted at the individual school building level without large additional costs. None requires major restructuring of present curriculum or unreasonable demands on faculty. A person designated "global education facilitator" can, without expending a great deal of time or effort, nudge fellow faculty members to encourage these activities:

- Foreign nationals in the community—including exchange students, visiting scholars, and senior citizens—are systematically brought into the school as resource persons.

- Art on permanent display in the building includes representative examples from other cultures.

- Assemblies and other scheduled programs include performances by representatives of other nations, cultures, and ethnic groups.

- Library and audiovisual acquisitions include materials from a cross section of cultures and ethnic groups.

- Games and other physical education activities are not limited to those from our own culture.

- Foods prepared in home economics classes and meals served by the school are not restricted to traditional American selections.

- Classwork in music, art, and literature includes a truly global perspective.

- The metric system is introduced in a positive manner as an international language of measurement.

- The studies of energy, the ecology, the environment, population, food and hunger, nutrition, health, and other current issues are recognized as genuine global concerns.

- Comparisons with family systems, governments, religious and philosophical systems, and customs and beliefs of other cultures are made as a matter of course, not introduced as "strange"

or "exotic" differences between ourselves and other people.

- Maps printed in languages other than English are available and are used in classes *besides* foreign language classes.

- Flags from other nations are regularly displayed and discussed in classes.

- Classes adopt a particular nation or continent for the entire year and work to relate all of their classwork to that area.

- Distance and direction signs to other world areas are on display to encourage student questions.

- Music played over the PA system, or in selected sections of the school, includes music from other cultures.

- Faculty who support and augment the development of a global perspective by students are tangibly rewarded.

Aren't the basics more important than global education?

They certainly are; only a person completely out of touch with reality would argue differently. Some people, however, would have us believe that it is a simple question of *either/or*. It isn't. The real question is how the basics can be taught more effectively and meaningfully in a global context—a context in which youngsters learn that while our way of life, our institutions, and our ways of behaving are best for us, other people in other nations may not share these perceptions. And this doesn't mean they're wrong, it just means they're different.

Besides, teaching about global concerns and events does not necessarily mean we're neglecting the basics. Some of the better global teaching materials now being used emphasize basic skills. Furthermore, students have to do their reading, writing, and arithmetic about something, and the study of other nations and peoples or issues of global concern all provide excellent opportunities to develop basic skills.

To assume that teaching the basics means restricting content to "Run, Spot, run," or "list the presidents of the United States in order" is simplistic. Schoolchildren are already learning about the world, as Robert Hanvey has

pointed out, "partly because teachers are actively interested but perhaps more because the young are already intuitively in the new age, seeing more than the adults who teach them. We should at least be cooperating with them."¹ One way to "cooperate with them" is to seek new opportunities to teach basic skills in contexts that have high appeal to students. Global studies do just that.

Shouldn't elementary schools be concentrating on patriotism instead of global concerns?

Certainly, an important mission of our public schools is to instill in every child a respect and love for this country. And perhaps we haven't done as good a job in this regard as we might wish. But that is not to say that providing students with a global perspective isn't important, too. The confusion lies in the suggestion that studying other nations and people or issues of global concern will somehow weaken one's loyalty to one's own country. Such a view is shortsighted because it fails to realize that loyalty is an infinite quality. A person can possess strong loyalties to family, school, church, community, state, and nation and still be loyal to concerns or issues that transcend national boundaries. Thomas Shannon, executive director of the National School Boards Association, recently addressed this concern:

Global education is not a thinly disguised attempt to sell some vague form of "one-worldism" or "world citizenship" to American schools. On the contrary, its purpose is to assure that our citizens are adequately prepared to function intelligently as decision makers in the marketplace and at the ballot box in their local communities, in their own states, and as citizens of the United States of America. Good citizenship has always been a major goal of the schools. Recent polls of both the general public, as well as professional educators, indicate that this is still a central purpose of public education. Adding a global dimension to a solid background of local, state, and national citizenship can only en-

hance, not detract in any way from, a major mission of our schools.²

Isn't the content of global education "too far away" to be real to kids?

In one sense, it might be. Research does indicate that a child's concepts of time and distance are ill formed, at best, before the age of approximately twelve. But in another sense, it isn't too remote for them. For generations we've been teaching youngsters about other places and other people at other points in time. Seldom have we stopped to ask whether or not the content being presented was "too far away" given students' sense of time and space. Usually that was because the content was familiar to those who were teaching it. It was part of the teacher's own national or Western heritage and, as such, perfectly logical content for students to study. But when teachers are suddenly asked to teach about nations, peoples, and global issues with which they personally are not familiar, the charge suddenly arises that the content may be "too distant" or "too removed" or "too difficult" for their students to comprehend. Personally, I have more faith in the ability of youngsters to deal with time and space concepts—appropriate to their age levels, of course—than I have in that of most adults. Youngsters already live quite comfortably with both "Star Wars" and dinosaurs. It's time their teachers did, too.

Are teachers prepared to teach from a global perspective?

This is a problem that should not be dismissed casually. Many teachers—like all adults—were educated in an entirely different age, and consequently, they do not feel entirely at ease with some of the content being emphasized in global studies. But then, teachers have always felt inadequate regarding certain content they've been required to teach, and, in spite of their feelings of inadequacy, the vast majority of them have done a remarkably fine job. Certainly, no one would claim that every teacher is adept at teaching reading, any more than one would claim that every teacher is good at teaching math or science or art.

Yet elementary standardized test scores in reading have improved during the past six years.

The problem is not the lack of training in global education or the inability of teachers. The problem is the low priority presently given to global education in many schools, and principals can change that. As Paulo Freire says, "The first step in the education of people is to convince them that they already know a great deal." Most teachers "already know a great deal" more about the world than they're now teaching. The principal's task is to convince them of that and then provide them with the encouragement, support, and resources they need.

Aren't elementary students really too young for global education?

Absolutely not. While all people can and do continually add to their personal store of information about the world, research indicates that young people between ten and twelve years of age (grades five through eight) are probably at the optimum age to learn about peoples different from themselves. After that time, it becomes more and more difficult for attitudes—the central element in successful cross-cultural learning—to be altered or changed. To learn effectively, young people must bring to that process the skills, attitudes, and knowledge acquired earlier.

Although there's probably no single "best" time to begin to introduce youngsters to the realities of the world outside our nation's borders, the elementary school is the place to begin to foster attitudes of openness, of tolerance toward differences, and of suspension of immediate, negative judgments toward the new or the unusual. These positive attitudes form the basis of genuine global understanding.

In an era of increasing cross-cultural contacts, both at home and abroad, cross-cultural understanding is an important element in the citizenship education of every child. To be able to live successfully in a pluralistic, multi-cultural world that often reflects values and opinions far different from our own, requires extraordinary tolerance and skill. The elementary school is

the place to begin developing these qualities. Waiting to present the global dimension of education until the students are "older" and "more mature" is, to use the words of H. L. Mencken, "a solution that is simple, neat and wrong!" □

NOTES

1. Robert Hanvey, unpublished paper, 1977, Center for War/Peace Studies, New York.

2. Thomas Shannon, speech to the Association for the Advancement of International Education, Anaheim, California, February 1980.

RECOMMENDED READING

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IT'S A BIG, WIDE, INTERDEPENDENT WORLD

Gary Marx and H. Thomas Collins

• When a fire alarm sounds in Malmo, Sweden, a fireman puts the address of the fire into a computer terminal and a minute later gets back a description of potential hazards at the scene. The computer that stores that data is in Cleveland, Ohio.

• In 1947, a trip across the Atlantic took seventeen and a half hours; today, it takes only three and a half—and a message may be sent across that distance by satellite in an instant.

• One out of every three acres now producing in this country is devoted solely to export. More than half of our wheat, soybeans, and rice is sold abroad.

• The United States is either completely or almost totally dependent on imports for such key minerals as platinum, diamonds, manganese, tin, bauxite, nickel, chromium, and cobalt.

• One American in six now owes his or her employment to foreign trade.

• Many Americans work in the United States as "local nationals" for foreign firms established here. Japanese firms have at least 1,177 businesses in this country that directly employ 81,300 U.S. workers.

• Recent Fortune 500 lists show that at least half of our leading corporations are foreign based and owned.

How Americans Stack Up . . .

• Only 7 percent of the people of the world speak English as a primary language, but nine out of ten Americans cannot speak, read, or understand any language but English.

• A recent UNESCO study of

30,000 ten- and fourteen-year-olds in nine countries showed that American students ranked next to last in their comprehension of foreign cultures.

• Because so few Americans study foreign languages, the U.S. Foreign Service has given up requiring any foreign language background for new service officers.

• More than 700 million people speak Mandarin Chinese as a primary language, and more than 50 million rely on Cantonese. Fewer than 200 third-year high school students in the United States were studying Chinese in the mid-1970s.

• More than 134 million people speak Arabic, the language of oil, as a principal language, but only a handful of Americans can communicate in Arabic.

• When the revolution broke out in Iran, only one English-speaking reporter had a working knowledge of Farsi, the language of Iran. Similarly, when the United States opened relations with the People's Republic of China, only six journalists reportedly could speak Chinese.

• The more than 19 million Spanish-speaking people in the United States make ours the fourth or fifth largest Spanish-speaking nation in the world.

• If trends continue, by the end of the 1980s Hispanics will constitute the largest minority in this country. By the year 2000, we will be a bilingual nation, and by the year 2025, we could well be primarily a Spanish-speaking country.

• Despite the need, only about 5 percent of our teachers are being trained or required to take bicultural courses for certification. And the number of secondary students studying a foreign language in the 1970s was about the same as it was in the 1890s—only 16 percent. □

This list of facts is based on information compiled from many sources by Gary Marx, associate executive director, American Association of School Administrators, Arlington, Virginia, and H. Thomas Collins, NAESP consultant.

An Attainable Global Perspective (Synopsis)

Robert G. Hanvey

One of the classics in the literature of global education is Robert G. Hanvey's *An Attainable Global Perspective*, published in 1979 by Global Perspectives, Inc., New York (formerly the Center for War/Peace Studies). A working paper, it proposes specific kinds of awarenesses "that young people in the U.S. might actually be able to acquire in the course of their formal and informal education." Hanvey saw the paper as a point of departure for educators wishing to enter the growing dialogue on how American schools can contribute to the new levels of global consciousness that the times demand. It remains so today. The following synopsis, prepared by Global Perspectives in Education, Inc., captures the essence of Hanvey's arguments.

The Editors

What is a global perspective? It is not a quantum, something you have or do not have, but rather a loose assemblage of modes of thought, sensitivities, and intellectual skills. Any one individual may be relatively strong in some aspects, weaker in others. While schools need not strive to achieve a standard level of these traits in individuals, they can work to move students as a group in the general direction. What might this entail? Hanvey sug-

gests a focus on the following five key dimensions.

Dimension 1: Perspective Consciousness—the recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own.

This is no simple matter. Though we may talk about differences of points of view or conflicts of opinion within a society, something far deeper is involved in building perspective consciousness. Opinion is merely the surface layer of perspective. Dredging the deeper, underlying layers—the orienting beliefs, assumptions, and explanations of time, space, and causality, all largely unconscious and unquestioned—is more significant. There are well-tested techniques for penetrating the "deep layers." These techniques can be learned and practiced in the schools.

Dimension 2: "State of the Planet" Awareness—awareness of prevailing world conditions and developments, including emergent conditions and trends, such as population growth,

migrations, economic conditions, resources and physical environment, political developments, science and technology, law, health, and conflicts within and among nations.

Most people's direct experience beyond their immediate community is infrequent, if ever. But through television and radio, they have access to much information about planetary conditions. Some of this information is distorted by the need of the media to capture attention. Some is technical and forbidding to the general audience. Schools can help students use and comprehend media information more intelligently, can help them examine possible connections between a "news event" like a famine and local diets rich in animal protein. And they can help students understand technically complex situations, such as the aerosol spray/ozone depletion controversy and its possible world impact.

Dimension 3: Cross-Cultural Awareness—awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points.

This is one of the more difficult

dimensions to attain. It involves moving oneself "into other people's heads." Sustained contact with another culture is not sufficient. Contact frequently reinforces hostility and the sense of cultural distance. Usually lacking are social rewards for those who are able to accept and participate in a strange culture.

At its highest level—awareness of how another culture feels from the standpoint of an insider—cross-cultural awareness is an exceedingly difficult goal. There are intermediary levels that can be more readily attained, such as an intellectual understanding that finds the actions of the other "believable." Hanvey argues that this is an acceptable attainment but that by developing new methods building on empathy (the capacity to imagine oneself in another role within the context of one's own culture) and transpection (the capacity to imagine oneself in another role within the context of a foreign culture), schools can help students reach a higher level. A sense of the humanness of all people and greater self-awareness can result.

Dimension 4: Knowledge of Global Dynamics—some modest comprehension of key traits and mechanisms of the world system, with emphasis on theories and concepts that may increase intelligent consciousness of global change.

This dimension involves building an understanding of how the world works. Metaphors may be useful—the world as a vast machine or as an enormous organism. Both suggest the idea of interconnected parts of systems. Systems thinking—with all its weaknesses and cultishness—is particularly important at the global level. It helps people generate more sophisticated explanations and enhances the possibilities of control of complex situations.

A systems approach at the micro-level can help students understand the dynamics of change on all levels, including the global. Studying the consequences of stocking a pond with a new species of fish can be one way to see that *things ramify*. Profound disturbances of the pond's equilibrium and an altered variety of aquatic life

may result. The introduction of technological advances may have a similar impact in social systems. Students can see that there are in fact no "side effects," only *surprise effects*.

In addition, schools might focus on the patterns of change most characteristic of our times. In today's world much of this has to do with technological innovation and diffusion—and with the phenomenon of growth. Assumptions about the naturalness and goodness of growth need to be weighed and analyzed. Only by facing the implications of growth and reconsidering our priorities can we hope to avoid tragedy and maintain a world in which we want to live.

Dimension 5: Awareness of Human Choices—some awareness of the prob-

lems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands.

Heightened awareness of our own cultural perspective, of how other peoples view the world, and of global dynamics and change, brings with it problems of choice. Hanvey believes that we now are in a period of transition, moving from pre-global to global cognition. We are gaining a new knowledge of system interactions, new knowledge of long-range and wide-range effects, and a more conscious use of such knowledge in planning human action. As such knowledge and its rational use expands, human choices expand. This wider range of choice is itself an important dimension of a global perspective. □

Hilda Taba on Global Literacy

A decade and a half ago, the Foreign Policy Association brought together a distinguished group of educational policymakers and scholars to draft the international education dimension of a K-12 curriculum. Among that group was the late Hilda Taba, whose work remains in the forefront of social studies education to this day. It is Taba's incisive list of objectives, first proposed at that conference, that has formed the baseline for virtually all work to date in the field of global studies.

We wish to produce, Taba said, an individual who:

1. *Has a certain kind of knowledge;* that is, organized sets of concepts, ideas, and/or generalizations that enable him to put masses of data in order.

2. *Can process information;* that is, analyze data, form generalizations, ask pertinent questions, make inferences, use data to hypothesize, to predict causal change, and as a useful model for inquiry, for analysis, and for probing problems.

3. *Has a genuine sense of participation;* that is, involvement and

commitment.

4. *Has a capacity to put himself in other peoples' (or nations') shoes;* that is, has equivalent feelings and has the sensibilities that are necessary to live in a pluralistic world.

5. *Has a capacity to transcend his own ethnocentric skin;* that is, sees equivalents in values and sees universals in the human condition.

6. *Can keep on learning;* that is, is a self-learner and has the intellectual tools and desire to do his own data processing.

7. *Can face change without trauma;* that is, can grasp, take hold of, influence, and control in a constructive manner the change processes underway in society.

8. *Can handle international situations objectively;* that is, can treat other peoples' (nations') feelings or value patterns as "facts" or "givens" in a situation.

9. *Has loyalties;* that is, realizes that loyalty is not a finite quality and that he can be loyal to a range of institutions simultaneously.

10. *Has a sense of the complexity of global issues.* □

Where We Stand on Global Education:

Position Statements from Education Organizations

In 1978, the National Association of Elementary School Principals passed a resolution recognizing "the need for understanding of peoples at home and abroad and for intelligent leadership in global matters." The resolution, which urged principals to establish global education programs in their schools, was, like all resolutions, a ratification of belief and commitment. For NAESP has been involved in global education programs for a number of years, first through a pilot project funded by the Longview Foundation and now through a federally funded program for international understanding in the schools.

Our aim in these endeavors has not been to impose yet another curriculum add-on, a new set of "shoulds" for the American school. Instead, we have been engaged, with others of like mind, in forging a new concept of citizenship that includes a global dimension. We envision—and indeed the times demand—a world made up of people who are citizens not only of their local community and their country, but of the global village as well. They know how fragile are the geopolitical boundaries that divide nation from nation

and how pervasive are the bonds that join one people to another in common humanity. They know—as Hendrick van Loon wrote in his 1932 *Geography*—that "we are all of us fellow-passengers on the same planet and we are all of us equally responsible for the happiness and well-being of the world in which we happen to live."

As educators, it is our duty to promote respect and appreciation for the diversity of the world's cultures and understanding of how the problems and promises of one impinge upon another. In our work in the area of global education, NAESP has shown that it recognizes and accepts that duty. And as the following policy statements indicate, we are joined by a growing number of education organizations.

*Samuel G. Sava
Executive Director
National Association of
Elementary School Principals*

"AASA urges the establishment of educational programs which: reflect an international point of view and engender respect for and appreciation of the diversity of the world's cultures

and its peoples, promote knowledge concerning various peoples and problems that relate to the world community; provide opportunities to acquire competence in foreign languages."

*American Association
of School Administrators*

"The American Federation of Teachers believes that now is the time for major legislative initiatives focusing on language training and international studies. . . . Effective measures should be directed at our elementary and secondary students as well as adults. . . . As teachers we can also hope that a new concentration on language and international studies can help to improve the quality of our schools' curricula by addressing the public's demands for rigor and competency. We believe that by doing this our public school system will also be better equipped to expose young people and future citizens to our basic values of democracy and human rights.

*American Federation
of Teachers*

"Teacher education should help teachers acquire deeper understanding of

other cultures and peoples, greater insight into world affairs and world problems, and broader understanding of the need for support of democratic ideals."

*Association for Supervision
and Curriculum Development*

"Programs for international education are of vital importance to the present and future welfare of the United States and the world. The Council urges state education agencies with the assistance of the federal government to initiate, maintain, and coordinate programs of international education."

*Council of Chief State
School Officers*

"... NASSP reaffirms its longstanding commitment to fostering educational programs which lead to a greater understanding of other peoples and other cultures throughout the world and to a fuller appreciation of the increasing realities of global interdependence."

*National Association of
Secondary School Principals*

"Educational programs should prepare students for an interdependent world of people with their own history, arts and cultures, and different political and economic systems."

*National Association of
State Boards of Education*

NEA has several policy resolutions that, while not speaking directly to global or international education, do nonetheless relate to areas of global concern. For the texts of resolutions on world peace, environmental education, organizations of other nations, world hunger, and multicultural/multilingual education, see the yearly *NEA Handbook*.

*National Education
Association*

"The purpose of global education is to develop in youth the knowledge, skills, and attitudes needed to live effectively in a world possessing limited natural resources and characterized by ethnic diversity, cultural pluralism, and increasing interdependence. . . . To be-

come a more effective agent of citizen education in a global age, the schools in general and the social studies in particular need to continue to expand efforts to globalize the curriculum. . . ."

*National Council for
the Social Studies*

"... Whereas, the National PTA believes that the understanding of foreign cultures is essential in today's society. . . . [therefore be it] Resolved, that PTAs continue to be strong advocates of foreign language and cultural studies programs . . ."

National PTA

"NSBA urges local school boards, as well as other educational agencies, to initiate, maintain and improve efforts to insure that all present programs reflect the complexities of our ever-increasing interdependent world that exists between themselves, their community, their nation and the rest of the world."

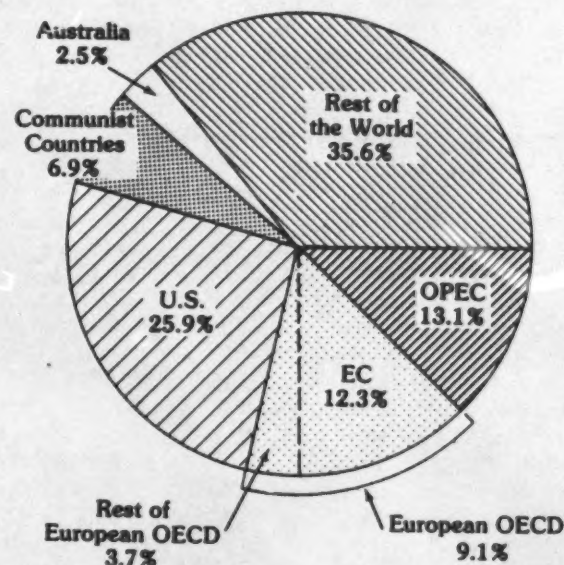
*National School Boards
Association*

WOULD YOU BELIEVE?



by Duncan Law Gibson and the editors of World Eagle, Inc., Wellesley, Mass 02181. ©1981.

Where Do All Those Japanese Exports Go?



Her Imports (1979) Came From: OPEC — 33.0%; U.S. — 18.4%; European Community — 6.8%; Rest of European OECD — 2.3%; Australia — 5.7%; Communist Countries — 4.8%; Rest of the World — 29.0%.

by Duncan Law Gibson and the editors of World Eagle, Inc., Wellesley, Mass 02181. ©1981.

Tools of the Trade

Carpenters, mechanics, plumbers, telephone installers—none of these people would think of showing up on the job without the tools of their trade. Like them, teachers need their own set of tools (intellectual tools, if you will) that enable them to carry out a successful global education program regardless of grade level, student abilities, or local educational priorities.

The teacher's global education tools include up-to-date information, accurate data, and a variety of perspectives and insights concerning the world and those global issues that confront humans everywhere.

The following list gives a baker's dozen resources that, together, make up a good beginner's tool kit in global education. For those who want to go beyond this list, a more comprehensive bibliography is also included.

Great Decisions '82. New York: Foreign Policy Association, 1982. \$5.60

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The Bridge, a Journal of Cross-Cultural Affairs. Published quarterly by the Center for Research and Education, 2010 East 17th Avenue, Denver, Colorado 80206. \$10/year.

The Futurist: A Journal of Forecasts, Trends, and Ideas about the Future. Published bimonthly by the World Future Society, Box 30369, Bethesda Station, Washington, D.C. 20014. \$18/year.

Intercom. Published quarterly by Global Perspectives in Education, Inc., 218

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